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THE DEAD BECOME ALIVE BY THE GRACE OF THE HOLY FIVE

Ihya al Mayyit Bi Fadhaail Ahlul Bayt

60 Ahadith Concerning the Meritorious Benefits of the Beloved Ahlul Bayt of Sayyidinaa wa Mawlaana Muhammad
Sall Allahu ‘alaihi wa Aalihi wa sallim.

Mawlaana Jalaaluddin as Suyuti Rahmatullahi ‘alaihi

2009

Bismillahir Rahmanir Rahim
Nahmaduhu wa Nusalli ‘alaa Rasulihil Kareem
wa ʻalaa Alaa ʻAalihi wa Sahbihi wa Ahli Baytihi wa Awliyaaihi wa sallim

THE DEAD BECOME ALIVE BY THE GRACE OF AHLUL BAYT



An English Translation of
Mawlaana Jalaaluddin Abdur Rahman Suyuti's Radhi Allahu ‘anhu

“Ihya al Mayyit Bi Fadhaail Ahli Bayt”

A Brief Introduction to the Author

Mawlaana Jalaaluddin As-Suyuti

In Egypt, during the reign of the Mamluk Sultans of all those heroes and scholars of Islam who emerged, the historian, Jalaaluddin As-Suyuti, is the most famous. Undoubtedly, he was one of the greatest scholars and thinkers of the fifteenth Century.

As-Suyuti's full name was Abu'l Fadl Abd al-Rahman ibn Kamal al-Din Abi Bakr ibn Muhammad ibn Sabiq al-Din, Jalal al-Din al-Misri al-Suyuti al-Shafi'. He was born in upper Egypt, on the night of Saturday 1st Rajab in 849 A.H. (3rd October 1445 A.D.) in a place called Asyut from which he took his surname of as-Suyuti. He lost his father early in life, but he was left financially independent and so he faced no difficulty in pursuing his studies.

Born to a Turkish mother, and a non-Arab father, he was raised as an orphan in Cairo. His memory was very retentive. At the age of eight, he became a hafiz of the Qur'an. His mother, being a very intelligent lady, arranged for his education with all the best contemporary scholars. He learnt tafsir, hadith, fiqh, 'ilm al-Kalam, history, philosophy, philology and rhetoric under them.

He completed works of Sacred Law, fundamentals of jurisprudence, and Arabic grammar; after which he devoted himself to studying the Sacred Sciences under about a hundred and fifty shaykhs.

Among them the foremost Shafi' and Hanafi jurisprudence shaykhs at the time, such as the hadith master and Shaykh al-Islam Siraj al-Din Bulqini, with whom he studied Shafi' jurisprudence until his death; the hadith scholar Shaykh al-Islam Sharaf al-Din al-Munawi, with whom he read Qur'anic exegesis and who commented al-Suyuti's al-Jami' al-Saghir in a book entitled 'Fayd al-Qadir'; Taqi al-Din al-Shamani in hadith and the sciences of Arabic; the specialist in the principles of the law Jalal al-Din al-Mahalli, together with whom he compiled the most widespread condensed commentary of Qur'an in our time, 'Tafsir al-Jalalayn'; also studied under Burhan al-Din al-Biqa'i; Shams al-Din al-Sakhawi.

He also studied under the Hanafi shaykhs Taqi al-Din al-Shamni, Shihab al-Din al-Sharmisahi, Mohyi al-Din al-Kafayji, and the hadith master Sayf al-Din Qasim ibn Qatlubaghah.

As-Suyuti travelled in the pursuit of knowledge to Damascus, the Hijaz, Yemen, India, Morocco, the lands south of Morocco, as well as to centers of learning in Egypt such as Mahalla, Dumyat, and Fayyum.

After having finished his studies, Suyuti went to the University of Cairo and became a professor of several subjects, one after another. Since he was well schooled in almost all the subjects, he soon became the head of the professors.

In 1501 his opponents conspired to implicate him in the misappropriation of university funds and he resigned out of regret.

He then devoted the rest of his life to studies and writings and to the worship of Allah (azza wa jalla). He retired into scholarly seclusion, never to go back to teaching. He selected a lonely place on the island of Rawda in the Nile, and dedicated himself to

writing his celebrated books, and here he died after four years, at the age of sixty-two, on Thursday 18th Jumada al-Ula 911 A.H. (17th October 1505 C.E.). He was buried in Hawsh Qawsun in Cairo, Egypt.

Wealthy Muslims and princes would visit him with offers of money and gifts, but he put all of them off, and when the sultan requested his presence a number of times, he refused. He once said to the sultan's envoy: "Do not ever come back to us with a gift, for in truth Allah has put an end to all such needs for us."

Ibn Iyas in Tarikh Misr states that when al-Suyuti reached forty years of age, he abandoned the company of men for the solitude of the Garden of al-Miqyas by the side of the Nile, avoiding his former colleagues as though he had never known them.

Jalaaluddin was a great genius and a great scholar. He continued throughout his life to write extensively on the Qur'an, hadith, Shari'ah, History, philosophy, rhetoric, etc, and contributed a great deal to the world of knowledge. He authored works in virtually every Islamic science. It is said that his books number nearly six hundred. The editors of the 'Dalil Makhtutat al-Suyuti' (Guide to al-Suyuti's Manuscripts) have listed 723 works to al-Suyuti's name.

As-Suyuti concentrated on the demands of his readers. He had the capacity to write books on subjects which would attract the reader and he is famous throughout the Muslim world for writing excellent and attractive books.

His books continue to be read with interest in Egypt, Morocco, and Syria and even in the Indian sub-continent. It is undoubtedly true

that it was he who presented Muslim history and culture to his readers in a scientific was and in an accessible, enjoyable manner.

In this way, his contribution to the Muslim reading public throughout the world has been tremendous and most effective.

His most popular and acclaimed books are the ten volume hadith works, 'Jami al-Jawami' (The Collection of Collections), Al-Itqan fi 'ulum al-Qur'an' (Precision and Mastery in the Sciences of the Qur'an), 'Tafsir al-Jalalayn' (Commentary of the Two Jalals), written partly by Jalaluddin Al-Mahalli, and the rest by himself, 'Manhaj al-sawi wa al-manhal al-rawi fi al-tibb al-nabawi' (The straight path and quenching spring: the medicine of the Prophet (Sall Allahu alaihi wa sallam)), 'Manaqib al-khulafa' (Virtues of the well-guided Caliphs), 'Husn al-Muhadarah Misr wa'l Qahira' (), 'Tarikh al-Khulafah' (History of the Khalifahs), his classic commentary on the sciences of hadith 'Tadrib al-Rawi fi Sharh Taqrib al-Nawawi' (The Training of the Hadith Transmitter: An Exegesis of Nawawi's 'The Facilitation').

'Tafsir al-Jalalayn' (Commentary of the Two Jalals) is a very famous tafsir (Qur'anic exegesis), and it is very popular throughout the whole of the Islamic world. It is very simple and lucid and dependable. The 'Misr wa'l Qahira' is a voluminous book on the history of Egypt, and is very popular among Egyptian readers.

All these books and writings indicate his unusual talent and foresight as a writer, as a reformer and as a keen observer. His wonderful and skilful writing, his faultless narration and his lucid language have endeared him to generations of readers, and for centuries it has been the great and enlightening as-Suyuti whose writings have inspired the Muslims.[1]

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[1] Compiled from articles by M. Atiqul Haque & G. F. Haddad

Rahimahullahi 'alai.

Ihyaa al Mayyit bi Fadhail Ahlul Bayt

In the name of Allah the Beneficent the Merciful

Praise be to Allah and benediction upon those purified personalities who were the chosen ones from all of humanity- Muhammad and Aale Muhammad. This is a collection of sixty traditions and I have given it the title *"Ihyaa al Mayyit bi Fadhail - Ahlul Bayt "* (Excellences of Ahlul Bayt (Ridhwaan Allah ta 'ala alaihim ajma'een) that bring the dead back to life).

By this endeavor the writer's aim is to awaken the people from their slumber like the revivification of a dry tree. So that, the excellences of Aale Muhammad inculcates in the people love for these noble personages and by following their example they may achieve success in this world as well as the hereafter.

Tradition No. 1

اخرج سعيد بن منصور فى سننه عن سعيد بن جبير فى قوله
تعالى: {قل لا أسألكم عليه اجرًا الاّ المودّة في القّربى} وقال قربى
رسول الله صلى الله عليه و آله وسلم.

It is recorded in the Sunan of Saeed Ibn Mansoor from Saeed ibne Jubair that, the people whose love has been made obligatory in the Quranic ayat, "Say I do not ask for any recompense for this except the love of my nearest relatives"; are the nearest of the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim). [2]

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2 ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

Tradition No. 2

اخرج ابن المنذر و ابن ابى حاتم و ابن مردويه فى تفاسير هم و
الطبرانى فى المعجم الكبير عن ابن عباس: قال لمانزلت هذه الآيه
{قل لا أسئلكم عليه اجرًا الاّ المودّة فى القربى} قالوا: يا رسول الله
من قرابتك هؤلاء الذين وجبت علينا مودتهم؟ قال: على و فاطمه و
ولداهما".

It has been recorded in the commentaries of Ibne Mundhir, Ibne Ibi Hatim and Ibne Murduwya; and also in the Mu'jamul Kabir of Tibrani that Ibne Abbas said: "When the verse, 'Say I do not ask for any recompense for this except the love of my nearest relatives' was revealed, I asked, 'O Messenger of Allah who are your nearest relatives whose love is obligatory for us'? The Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) replied, "Sayyidinaa 'Ali, Fatima, and their two sons."

Tradition No. 3

اخرج ابن ابى حاتم عن ابن عباس: فى قوله تعالى {ومن يقترف
حسنة} قال: "المودة لآل محمدٍ".

Ibn Abi Hatim narrates from Ibne Abbas regarding the ayat of Quran: "...and whoever earns good," Ibne Abbas said that it refers to those who love Aale Muhammad." And it is narrated from Imam Hasan (Radhi Allahu 'anhu) that he said, "earning of good is loving us Ahlul Bayt (Ridhwaan Allahu alaihim ajma'een)." It is the honor achieved only through the love and attachment of the Ahlul Bayt (Ridhwaan Allahu ta'ala alaihim ajma'een)[3]

That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service). Al-Qur'an, 42:23 (Ash-Shura [Council, Consultation])

[3] Ibid...

Tradition No. 4

اخرج احمد و الترمذی و صححه و النسائی و الحاکم عن المطالب
بن ربیعة قال: قال رسول الله صلی الله علیه و آله وسلم: "و الله لا
یدخل قلب امریء مسلم حتی یحبکم الله و لقرابتی."

Ahmed, Tirmidhi, Sehah, Nasai and Hakim have all narrated through Matlab bin Rabi’ that the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim) said: “By Allah! Faith cannot enter the heart of anyone if he does not love my nearest relatives for the sake of Allah and for the sake of the nearest relatives.”

Tradition No. 5

اخرج مسلم و الترمذی و لنسائی عن زید بن ارقم عن رسول الله
صلی الله علیه و له وسلم قال: "اذکرکم الله فی اهل بیتی."

Muslim, Tirmidhi and Nasai have recorded from Zaid bin Arqam that the Holy Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim.) said: “Fear Allah! Beware that you do not distance yourself from my Ahlul Bayt .” The same tradition is recorded in Sahih Muslim in the chapter of the excellences of Sayyidinaa ‘Ali Ibne Abi Talib (Karam Allahu wajhahu). The Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim.) has repeated the words “Fear Allah” thrice.

Tradition No. 6

اخرج الترمذی و حسنه و الحاکم عن زید بن ارقم قال: قال رسول
الله صلی الله علیه و آله وسلم: ''إنّی تارکٌ فیکم ما أن تمسکتم به لن
تضلّوا بعدی، کتاب الله وعترتی اهل بیتی ولن یتفرقا حتّی یردا
علیّ الحوض فانظروا کیف تخلفونی فیهما.''

Tirmidhi, Husna and Al-Hakim record from Zaid bin Arqam that the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim) said: "I am leaving amongst you those things that if you remain attached to them you will not deviate after me. (they are) the Book of Allah and my Progeny ('Itriy), my Ahlul Bayt . They will not separate till they reach me at the pool. So be careful how you behave with them (after me).

Tradition 7

اخرج عبد بن حمید فی مسنده عن زید بن ثابت قال: قال رسول
الله صلی الله علیه و آله وسلم: ''إنّی تارکٌ فیکم ما انْ تمسکتم به
بعدی لم تضلوا کتاب الله وعترتی اهلَ بیتی و انّهما لن یتفرقا حتی
یردا علیّ الحوض.''

Abd bin Hameed has mentioned in his Musnad that Zaid ibne Thabit reported from the Messenger of Allah (Sall Allahu 'alaihi wa Aalihi wa sallim): "I leave amongst you those things that if you remain attached with them you will not deviate after me. (They are) the Book of Allah and my Progeny ('Itriy), my Ahlul Bayt . They will not separate till they meet me at the Haudh (of Kauthar).

Tradition 8

اخرج احمد و ابو يعلى عن سعيد لخدرى ان رسول الله صلى الله
عليه وآله وسلم قال: ''انى اوشك ان ادعنى فأجيب و انّى تارك فيكم
الثقلين كتاب الله و عترتى اهل بيتى و انّ اللطيف لخبير خبر فى
انّهما لن يتفرقا حتّى يردا علىّ الحوض فانظروا كيف تخلفونى
فيهما.''

Ahmad and Abu Yaala relate from Abu Saeed Khudri that the Prophet of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim) remarked: “In the near future I would be summoned by Allah and I would respond. I leave amongst you two weighty things, The Book of Allah and my Progeny, my Ahlul Bayt . The All-Aware and the Kind Allah has informed me that these two will not separate till they reach me at the Haudh (Tank of Kauthar). So take care as to how you behave with them.

Tradition 9

اخرج الترمذى و حسنه و الطبرانى عن ابن عباس قال: قال رسول
الله صلى الله عليه وآله وسلم: ''احبوا الله لما يغذوكم به من نعمة
و احبونى لحب الله و احبوا اهل بيتى لحبّى.''

Tirmidhi, Husnah and Tibrani quote Ibne Abbas that the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim.) said: “Love Allah for His countless bounties upon you and love me because you love Allah, and my Ahlul Bayt because of me. The Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim) also said: “The love of Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een) for a single day is better than a worship of whole year.”

Tradition 10

اخرج البخاری عن ابی بکر لصدیق: قال ارقبوا محمدًا (صلی الله علیه وآله وسلم) فی اهل بیته.''

Bukhari has narrated from Abu Bakr that he said: "Muhammad (Sall Allahu 'alaihi wa Aalihi wa sallim) should be considered to belong to his Ahlul Bayt (Ridhwaan Allahu ta'ala alaihim ajma'een)."

Tradition 11

اخرج الطبرانی والحاکم عن ابن عباس قال: قال رسول الله صلی الله علیه وآله وسلم: ''یا بنی عبد المطلب انّی سألت الله لکم ثلاثًا سألته ان یثبت وان یعلم جاهلکم ویهدی ضالکم وسألته أن یجعلکم جوداء نجداء رحماء فلو انّ رجلاً صفن بین الرکن والمقام فصلّی وصام ثمّ مات وهم یبغض لأهل بیت محمّد (صلی الله علیه وآله وسلم) دخل النار.''

Tibrani and Hakim have reported through Ibne Abbas that the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim.) said: "O sons of Abdul Muttalib. I pray to Allah that He maintains and establishes three things among you; that is your ignorant may acquire knowledge, your misguided ones receive guidance and may you be bestowed, generosity, helpfulness and mercy.

One who prays and fasts all his life and dies between Rukn and Maqam, but harbors malice against the Ahlul Bayt of Muhammad (Sall Allahu 'alaihi wa Aalihi wa sallim) will be made to enter (Hell) Fire."

Tradition 12

اخرج الطبرانی عن ابن عباس ان رسول الله صلی الله علیه و آله وسلم قال: ''بغض بنی هاشم و الانصار کفرو فی بغض العرب نفاق.''

Tibrani has also quoted the Messenger of Allah (Sall Allahu 'alaihi wa Aalihi wa sallim) through Ibne Abbas: "Hatred of Bani Hashim and the Ansar (supporters) is (equivalent to) disbelief and hatred of the Arabs is hypocrisy".

Tradition 13

اخرج ابن عدی فی الکامل عن ابی سعید الخدری قال: قال رسول الله صلی الله علیه و آله وسلم: ''من أبغضنا اهل البیت فهو منافق.''

Ibne 'Adi mentions in his book from Abu Saeed Al Khudri that the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim.) said: "One who hates us, the Ahlul Bayt, is a hypocrite."

Tradition 14

اخرج ابن حیان في صحیحه و الحاکم عن ابی سعید قال: قال رسول الله صلی الله علیه و آله وسلم: ''و الذی نفسی بیده لا یبغضنا اهل البیت دخل الا ادخله الله لنار.''

Ibne Hayyan records in his Sahih and Hakim has also quoted Abu Saeed that the Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim) said: “By the one who controls my life! Whoever hates us, Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een); will made to enter the fire (of Hell) by Allah.”

Tradition 15

اخرج الطبرانی عن الحسن بن علی انّه قال لمعاویۃ ابن خُدَیـــج یا
معاویۃ بن حدیـــج ایاك و بغضنا فإنّ رسول اللہ صلی اللہ علیہ و آلہ
وسلم قال: ‘‘لا یبغضنا احد و لا یحسدنا احد إلاّ زید یوم القیامۃ عن
الحوض بسیاط من نار.’’

Tibrani mentions that Al-Hasan ibne Sayyidinaa ‘Ali (Karam Allahu wajhahu) told Muawiya ibne Khudij: “I warn you against hating us, for surely the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim) has said: “None hates us and none envies us except that on Yawmul Qiyaamah he will be chased away from the Haudh (Pool) by maces of fire.”

Tradition 16

اخرج ابن عدی و البیھقی فی شعب الایـمان عن علی قال: قال
رسول اللہ صلی اللہ علیہ و آلہ وسلم: ‘‘من لـم یعرفـ عترتی و
الانصار فھو لاحدی ثلاث، اما منافق و اما لزنیہ و اما لغیر طـھور
یعنی حملتہ امہ علی غیر طھر.’’

Ibn Adi mentions and Baihaqi in his book Shuayb Al-Imaan relates from the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim) thus: “One who is not cognizant of my progeny and the

Ansar belongs to one of the three groups: Either he is a hypocrite, or an illegitimate born or he was conceived when his mother was menstruating.”

Tradition 17

اخرج الطبرانی فی الاوسط عن ابن عمر قَال: آخر ما تکلّم به رسول الله صلی الله علیه و آله وسلم: ‘‘اخلفونی في اهل بیتَی.’’

Tibrani writes in his book Al-Awsat that Ibne Umar remarked: “The last words of the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim) were, ‘You have ignored my successors who are from my Ahlul Bayt .’ (that is, I can see how you behave with the trusts that I leave behind among you).”

Tradition 18

اخرج الطبرانی فی الاوسط عن الحسن بن علی ان رسول الله صلی الله علیه و آله وسلم قال: ‘‘الزموا مودّتنا اهل لبیت فإنّه من لقَی الله تعالی و هو یودّنا دخل الجنةّ بشفاعتنا والذی نفسی بیده لا ینفع عبداً عمل عمله الاّ بمعرفةّ حقنَا.’’

Tibrani also mentions the following tradition in his book Al-Awsat. Imam Hasan ibne Sayyidinaa ‘Ali (Karam Allahu wajhahu) reports from the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim) that he said: “Strive hard to achieve love and affection of us Ahlul Bayt , and considers it as obligatory for yourselves, always. The truth is that whoever meets Allah while he loves us will enter Paradise through my intercession. By the One who

controls my life! No deed can benefit a servant if he does not recognize our rights.”

Tradition 19

اخرج الطبرانی فی الاوسط عن جابر بن عبد الله قال خطبنا رسول
الله صلی الله علیه و آله وسلم فسمعته و هو یقول: ‘‘ایها الناس مَنْ
أبغضنَا اهل البیت حشره الله تعالی یوم القیامة یهودیًا.’’

Tibrani in book Al-Awsat quotes from Jabir Ibne Abdullah that the Holy Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim) addressed thus: “O People! One who hates us Ahlul Bayt will be gathered along with the Jews by Allah on the Day of Qiyamat.”

Tradition 20

اخرج الطبرانی فی الاوسط عن عبد الله بن جعفر سمعت رسول
الله صلی الله علیه و آله وسلم یقول: ‘‘یا بنی هاشم انی قد سألت الله
لکم أن یجعلکم نجداء رحماء و سألته ان یهدی ضالکم و یؤمن
أحدکم حتی یحبکم بحبّی اترجون ان تدخلوا الجنة بشفاعتی و لا
یرجوها بنو عبد المطلب؟’’

In the book Al-Awsat, Tibrani narrates from Abdullah ibne Jafar that the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim) says: “O the sons of Hashim! I pray to Allah that you may always be generous and merciful. And I pray to Him that He may guide the misguided ones from you, and bestow tranquility upon the fearful ones, and satiate the hungry ones. By the one who

controls my life, none can achieve tranquility except that he loves you and loves you for the sake of me, and wishes that I will intercede for him to be allowed to enter Paradise. But all of the sons of Abdul Muttalib are not like this.”

Tradition 21

اخرج لبن ابى شيبه ومسدد في مسنديهما و الحكيم الترمذى في نوادر الاصول وابو يعلى و لطبرانى عن سلمة بن الاكوع قال: قال رسول الله صلى الله عليه و آله وسلم: ‘‘النجوم أمان لأهل السماء و اهل بيتى أمان لأمّتى.’’

Ibn Sayyidinaa ‘Ali Sheba and Musdad in their respective Musnads, and Al-Hakim Al-Tirmidhi in the book Nawadirul Usool and Abu Yaala and Tibrani relate from Salmah bin Alkao that the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim) said: “The stars are the safety for the inhabitants of the sky and my Ahlul Bayt are the safety for my Ummah.”

Tradition 22

اخرج لبزاز عن ابى هريره قال: قال رسول الله صلى الله عليه و آله وسلم: ‘‘إنى قد خلفت فيكم اثنين لن تضلوا بعدهما كتاب الله و نسبتى ولن يتفرقا حتى يردا علىّ الحوض.’’

Al-Bazzaz narrates from Abu Hurayra that the Holy Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim) remarked: “Surely I leave behind me amongst you two things, you will not deviate if you follow them. (They are) the book of Allah and my relatives. And they will not separate till they reach me at the pool (Haudh Kauthar).

Tradition 23

اخرج لبزاز عن على قال: قال رسول الله صلى الله عليه و آله
وسلم: ''انى مقبوض وانى قد تركت فيكم لثقلين كتاب الله و اهل
بيتى وانكم لن تضلوا بعدهما.''

Al-Bazzaz quotes Sayyidinaa ‘Ali (Karam Allahu wajhahu) that the Prophet of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim.) said: “Certainly I am to leave you shortly! And I leave among you two weighty things, the book of Allah and my Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een). If you follow them you will not go astray.”

Tradition 24

اخرج لبزاز عن عبد الله الزبير انّ النبى صلى الله عليه و آله وسلم
قال: ''مثل اهل البيت مثل سفينة نوح من ركبها نجى ومن تركها
غرق.''

Al-Bazzaz narrates through Abdullah ibne Zubair that the Holy Prophet (Sall Allahu ‘alaihi wa Aalihi wa Sallim) mentioned: “The simile of Ahlul Bayt is like that of the Ark of Nuh (alaihi salaam). One who boards it, is saved and those who leave it are drowned.”

Tradition 25

اخرج لبزاز عن ابن عباس قال: قال رسول الله صلى الله عليه
وآله وسلم: ''مثل اهل البيت مثل سفينة نوح من ركب فيها نجى
ومن تخلف عنها غرق.''

Ibne Abbas has also mentioned, according to Al-Bazzaz, the following prophetic tradition: “My Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een) are like the Ark of Nuh (alaihi salaam), whoever boards it is saved whoever remains aloof is drowned.”

Tradition 26

أخرج الطبرانى عن ابىذر قال: سمعت رسول الله صلى الله عليه
وآله وسلم يقول: ''مثل اهل بيتى فيكم كمثل سفينة نوح فى قوم
نوح من ركبها نجي و من تخلف عنها و مثل باب حطة في بنى
اسرائيل.''

According to Tibrani, Abu Dhaar (Radhi Allah anhu) has quoted the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim) thus: “My Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een) among you is like the Ark of Nuh (alaihi salaam) among the people of Nuh. Those who board it are saved and those who keep aloof from it are destroyed.” And my Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een) are “like the door of repentance of the Bani Israel” (whosoever entered it was saved).”

Tradition 27

اخرج الطبرانى فى الاوسط عن ابى سعيد الخدرى قال: سمعت
رسول الله صلى الله عليه وآله وسلم يقول: ''انّها مثل اهل بيتى
كمثل سفينة نوح من ركبها نجي ومن تخلف عنها غرق و انّها مثل
اهل بيتى فيكم مثل باب حطة في بنى اسرائيل من دخله غفر له.''

Tibrani records in his book Al-Awsat that Abi Saeed Khudri heard the Holy Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim) say: “Verily the simile of my Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een) is like the boat of Sayyidinaa Nuh (alaihi salaam). One who boards it is saved and one who leaves it is drowned. And verily the simile of my Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een) among you is like that of the door of repentance which was among the Bani Israel. Whoever entered it was forgiven.”

Tradition 28

اخرج ابن لنجار فى تاريخه عن لحسن بن على قال: قال رسول
الله صلى الله عليه و آله وسلم يقول: ‘‘لكلّ شىء اساس و اساس
الاسلام حبّ اصحاب رسول الله وحبّ اهل بيته.’’

Ibne Anjaar in his history narrates from Imam Hasan Ibne Sayyidinaa ‘Ali (Karam Allahu wajhahu) that the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim) stated, “For everything there is a foundation and the foundation of Islam is the love of the companions of the Messenger of Allah and the love of his Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een).”

Tradition 29

اخرج الطبرانى عن عمر قال: قال رسول الله صلى الله عليه و آله
وسلم: ‘‘كل بنى انثى فإنّ عصبتهم لابيهم ما خلا ولد فاطمه فإنّى
عصبتهم فأنا أبو هم.’’

Umar is quoted by Tibrani that the Holy Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim) said: “The sons of every mother are

recognized by the relation with their respective fathers except the sons of Fatima (Radhi Allahu anha). For surely they shall be related to me. I am their father.”

Tradition 30

اخرج الطبرانى عن فاطمة الزهراء رضى الله عنها قالت: قال
رسول الله صلى الله عليه وآله وسلم: ‹‹كل بنى امّ ينتمون الى
عصبة الاّ ولد فاطمه فانا وليّهم و انا عصبتهم.››

Tibrani narrates from Fatima az-Zahra (Radhi Allahu anha) that she quoted, the Holy Prophet of Islam to have said: “The sons of every mother are referred to by their relation to their father except the sons of Fatima (Radhi Allahu anha). I am their guardian and they are related to me (as sons).”

Tradition 31

اخرج الحاكم عن جابر قال: قال رسول الله صلى الله عليه وآله
وسلم: ‹‹لكل بنى امّ ينتمون الى عصبة الاّ ولدى فاطمة فأنا وليهما
و عصبتهما.››

Al-Hakim has also mentioned a similar tradition through Jabir. Jabir quotes the Holy Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim) to have said: “For the sons of all the mothers, their agnation returns to their fathers, except the sons of Fatima, as I am their guardian and agnation”.

Tradition 32

اخرج الطبرانی فی الاوسط عن جابر آنّه سمع عمر بن الخطاب
يقول للناس حين تزوّج بنت علیّ ألاّ تهنئونی سمعتُ رسول الله
صلی الله عليه وآله وسلم يقول: ‘‘ينقطع يوم القيامة كلّ سبب و
نسب الاّ سببی و نسبی.’’

Tibrani quotes Jabir to have heard Umar ibn al Khattab Radhi Allahu anhu saying on the occasion of the marriage of the daughter of Sayyidinaa ‘Ali (Karam Allahu wajhahu): “Will you not allow me to wish and congratulate? Because I have heard the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim) say, “Every relationship and ancestry shall be severed on the day of Qiyamat except my relationship and ancestry.”

Tradition 33

اخرج الطبرانی عن ابن عباس قال: قال رسول الله صلی الله عليه
وآله وسلم: ‘‘كلّ سبب و نسب منقطع يوم القيامة الاّ سببی و
نسبی.’’

Ibne Abbas has been quoted by Tibrani, whereby he relates from the Holy Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim) the saying, “On the day of Qiyamat every relationship and kinship will come to an end except my relationship and kinship.”

Tradition 34

اخرج ابن عساكر في تاريخه عن ابن عمر قال: قال رسول الله
صلى الله عليه و آله وسلم: ‘‘كل سبب و صهر منقطع يوم لقيامة
الاّ نسبي و صهري.’’

Ibn Asakir in his history has recorded from Ibne Umar that he quoted the Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim) thus: “Every kinship and relationship (by marriage) shall be severed on the day of judgement except my kinship and relationship (by marriage).”

Tradition 35

اخرج الحاكم عن ابن عباس قال: قال رسول الله صلى الله عليه
و آله وسلم: ‘‘لنجومُ أمانٌ لاهل الارض من الغرق و أهل بيتى
أمان لامّتى من الاختلاف فاذا خالفها قبيلة اختلفوا فصاروا حزب
ابليس.’’

Al-Hakim has recorded a tradition of the Holy Prophet through Ibne Abbas. The Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim) remarked: “The stars are security for the people of the earth against drowning (when at sea) and Ahlul Bayt are a security to the people of the earth against discord. And if any tribe or group opposes my Ahlul Bayt it will itself become fraught with discord and become a party to Iblis.”

Tradition 36

اخرج الحاكم عن انس قال: قال رسول الله صلى الله عليه و آله
وسلم: ''وعدني ربّي في أهل بيتي من أقرّ منهم بالتوحيد ولي
بالبلاغ ان لا يعذّبهم.''

Al-Hakim narrates through Anas that the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim) mentioned: “My Lord has promised me that from my Ahlul Bayt whosoever confesses to His Oneness. Then without any delay it is announced that Allah will not send punishment upon them.”

Tradition 37

اخرج ابن جرير في تفسيره عن ابن عباس في قوله تعالى:
{ولسوف يعطيك ربّك فترضى} قال: من رضى محمد ان لا يدخل
احد من اهل بيته النار.

Ibne Jabir Tabari in his exegesis of the Holy Quran narrates a tradition of Ibne Abbas concerning the Quranic verse, **“And soon will your Lord will give you that which you will be well pleased with.”** (Surah Dhuhaa 93:5). He says: “The Messenger of Islam will be pleased when not a single member of his family would have to enter Hell.”[4]

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[4] وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى
And soon will your Lord give you that which you will be will be well-pleased with. 93:5 (Ad-Dhuhaa [The Morning Hours, Morning Bright])

Tradition 38

اخرج لبزاز و ابويعلى والعقيلى والطبرانى و ابن شاهين في السّنة
عن ابن مسعود قال: قال رسول الله صلى الله عليه وآله وسلم: ‘‘انّ
فاطمة احصنت فرجها فحرّم الله ذريّتها على النّار.’’

Al-Bazzaz, Abu Yaala, Oqili, Tibrani and Ibne Shahin in his Sunnah has narrated from Ibne Masud that the Holy Prophet said: “Certainly my daughter is chaste, righteous and discriminating between the prohibited and permitted of Allah. Moreover Allah has prohibited the fire of Hell for her progeny (her sons).”

Tradition 39

اخرج الطبرانى عن ابن عباس قال: قال رسول الله صلى الله عليه
وآله وسلم لفاطمه: ‘‘إنّ الله غير معذبك و لا ولدك.’’

Tibrani mentions that Ibne Abbas quoted the following prophetic tradition addressed to Fatima (Radhi Allahu anha): “Truly you and your sons will be immune from Divine chastisement.”

Tradition 40

اخرج لترمذی وحسنه عن جابر قال: قال رسول الله صلی الله
علیه و آله وسلم: ‘‘یا ایّها النّاس انّی ترکت فیکم ما ان اخذتم به لن
تضلّوا کتاب الله و عترتی اهل بیتی.’’

Tirmidhi and Husna record from Jabir that the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim.) said: “O People! I leave among you those things which if you hold fast you will never go astray. They are the book of Allah and my progeny, my Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een).”

Tradition 41

اخرج الخطیب في تاریخه عن علی قال: قال رسول الله صلی الله
علیه و آله وسلم: ‘‘شفاعتی لامّتی من لحب اهل بیتی.’’

Khatib Baghdadi in this Tarikh (history) records a tradition of Sayyidinaa ‘Ali (Karam Allahu wajhahu) wherein he refers to the words of Holy Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim.): “My intercession for my Ummah (people) is for those who love my Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een).”

Tradition 42

اخرج الطبرانی عن ابن عمر قال: قال رسول الله صلی الله علیه
و آله وسلم: ‘‘اوّل من أشفع له من امّتي أهل بیتی.’’

Tibrani quotes Ibne Umar that the Prophet of Allah (Sall Allahu 'alaihi wa Aalihi wa sallim.) said: "The first people for whom I shall intercede from my Ummah are my Ahlul Bayt ."

Tradition 43

اخرج الطبراني عن المطلب بن عبد الله ابن حنْطب عن أبيه قال:
خطبنا رسول الله صلى الله عليه وآله وسلم بالجحفه فقال: ''الست
أولى بكم من انفسكم قالوا: بلى يا رسول الله. قال: فإنّي سائلكم عن
اثنين عن القرآن وعن عترتي.''

Tibrani writes from Al-Matlab bin Abdullah ibne Hantab from his father. He says that I heard the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim.) announce at Johfa: "Am I not more superior to you than yourselves?" The people replied: Yes, O Messenger of Allah! The Prophet then said: "I will question you (hold you responsible) about two things; the Quran and my Ahlul Bayt ."

Tradition 44

اخرج الطبراني عن ابن عباس قال: قال رسول الله صلى الله عليه
وآله وسلم: ''لاتزول قدما عبد حتّى يسئل عن اربع، عن عمره فيما
أفناه وعن جسده فيما ابلاه وعن ماله فيما انفقه ومن اين اكتسبه
وعن حبّنا اهل بيت.''

Tibrani records through Ibne Abbas that the Prophet of Allah (Sall Allahu 'alaihi wa Aalihi wa sallim.) said: "(on the Resurrection day) no foot of any servant (of Allah) will move before being asked about four things:

(1) his years and how he spent them
(2) his body and how he worn it out
(3) his wealth and how he spent it and
(4) about his love towards us, (the Ahlul Bayt)?

Tradition 45

اخرج الديلمى عن على سمعت رسول الله صلى الله عليه وآله
وسلم يقول: ''اوّل من يرد علىّ الحوض اهل بيتى.''

Daylami quotes Sayyidinaa ‘Ali (Karam Allahu wajhahu) to have heard from the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim.), “The first ones to arrive at the pool (of Kauthar in Paradise) will be my Ahlul Bayt .”

Tradition 46

اخرج الديلمى عن على قال: قال رسول الله صلى الله عليه وآله
وسلم: ''أدّبوا اولادكم على ثلاث خصال: حبّ نبيّكم وحبّ اهل
بيته وعلى قراءة القرآن فإنّ حملة القرآن في ظلّ الله يوم لا ظلّ الاّ
ظلّه مع انبيائه و اصفيائه.''

Daylami has also mentioned the following tradition of the Holy Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim.) through Sayyidinaa ‘Ali (Karam Allahu wajhahu): “Teach your children three habits; to love your Prophet, to love his (Prophet's) household and to recite the Quran; because the carrier of the Quran will be in the shade of Allah along with His Prophet and the chosen ones on the day when there will be no shade except that of Allah's.”

Tradition 47

اخرج الديلمى عن على قال: قال رسول الله صلى الله عليه و آله
وسلم: ‘‘اثبتكم على الصراط اشدكم حبّاً لأهل بيتى و اصحابى.’’

Sayyidinaa ‘Ali (Karam Allahu wajhahu) has also been recorded by Daylami to have quoted from the Messenger of Islam (Sall Allahu ‘alaihi wa Aalihi wa sallim.) the following tradition: “The most sure-footed upon the bridge of Seraat will be those who were more deeply in love of my Ahlul Bayt and my companions.”

Tradition 48

اخرج الديلمى عن على قال: قال رسول الله صلى الله عليه و آله
وسلم: ‘‘أربعة انا لهم شفيع يوم القيامة المكرم لذريّتى و القاضى
لهم الحوائج و لساعى لهم فى امورهم عندما اضطرّوا اليه
و المحبّ لهم بقلبه و لسانه.’’

Daylami also mentions that Sayyidinaa ‘Ali (Karam Allahu wajhahu) quoted the Messenger of Allah as saying: “I will intercede for four kinds of people:

(1) Those who loved and respected my progeny.
(2) Those who fulfilled their needs and solved their problems.
(3) Those who helped them in difficulties and in times of needs.
(4) Those who maintained their respect and friendship by words and by heart.

Tradition 49

اخرج الديلمی عن ابی سعيد قال: قال رسول الله صلی الله عليه و آله وسلم: ''اشتدّ غضب الله علی من آذانی فی عترتی.''

Daylami quotes Abu Saeed Khudri that the Prophet of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim.) said: “The Almighty Allah shall be extremely infuriated at the one who hurts my progeny.”

Tradition 50

اخرج الديلمی عن ابی هريرة قال: قال رسول الله صلی الله عليه و آله وسلم: ''انّ الله يبغض الاكل فوق شبعه و الغافل عن طاعة ربّه و التارك لسنّة نبيه و المخفر ذمته و المبغض عترة نبيّه و المؤذی جيرانه.''

Daylami has quoted Abu Hurayra that Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim.) remarked: “The Almighty Allah will be infuriated with six types of people:
(1) Those who eat in spite of a full stomach.
(2) Those who disobey Allah's commands.
(3) Those who disregard the practice of the Messenger of Allah.
(4) One who disregards his responsibility after accepting it under oath.
(5) Those who continue to harbor enmity against the Progeny of the Messenger (Sall Allahu ‘alaihi wa Aalihi wa sallim.).
(6)And those who refrain from fulfilling the rights of his neighbors.

Tradition 51

اخرج الديلمی عن ابی سعيد قال: قال رسول الله صلى الله عليه وآله وسلم: ''اهل بيتی والانصار كرشي و عيبتی فاقبلوا من محسنهم و تجاوزوا عن مسيئهم.''

Daylami narrates from Abu Saeed that the Holy Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim.) said: "My Ahlul Bayt and my helpers (Ansars) are my legatees and successors. So have regard for them and help them. Gather around them and attach yourselves to them. And keep aloof from those who disregard them."

Tradition 52

اخرج ابو نعيم فی الحلية عن عثمان بن عفان قال: قال رسول الله صلى الله عليه وآله وسلم: ''من أولى رجلاً من بنی عبد المطلب معروفا فی الدنيا فلم يقدر المطلبی على مكافته فأنا أكافئه عنه يوم القيامة.''

Abu Nuaym relates from Uthman bin Affan Radhi Allahu anhu that he quoted the Messenger of Allah thus: "One who is kind towards the sons of Abdul Muttalib and is not recompensed for it in this world shall be compensated by me on the day of Qiyamat."

Tradition 53

اخرج الخطيب عن عثمان بن عفان قال: قال رسول الله صلى الله عليه وآله وسلم: ''من صنع صنيعة إلى احد من خلف عبد المطلب فی الدنيا فعليّ مكافاته اذا لقينی.''

Khateeb records from Uthman bin Affan that the Prophet (Sall Allahu 'alaihi wa Aalihi wa sallim.) said: "It is obligatory for me

to reward on the day of judgement one who does a single good to one of the children of Abdul Muttalib or to one of his progeny.”

Tradition 54

اخرج ابن عساكر عن علی قال: قال رسول الله صلی الله علیه و آله وسلم: ‘‘من صنع الی أحد من أهل بیتی یدًا، کافیته یوم القیامة.’’

Ibn Asakir narrates from Sayyidinaa ‘Ali (Karam Allahu wajhahu) that he quoted the Prophet of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim.): “I will recompense on the day of Qiyamat one who fulfills the rights of even one of my Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een).”

Tradition 55

اخرج الباوردی عن ابی سعید قال: قال رسول الله صلی الله علیه و آله وسلم: ‘‘انّی تارك فیکم ما ان تمسکتم به لن تضلوا کتاب الله سبب طرفه بید الله و طرفه بأیدیکم و عترتی أهل بیتی و انّهما لن یفترقا حتّی یردا علیّ الحوض.’’

Al-Bawardi relates from Abu Saeed that he mentions from the Holy Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim.): “I leave among you those things and as long as you hold fast to them you will not go astray. (They are) the book of Allah (Quran) whose one end is with Allah and other with you, and my progeny, my Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een). And these two will not separate till they reach me at the Haudh (Pool of Kauthar in Paradise).”

Tradition 56

اخرج احمد و الطبرانی عن زید بن ثابت قال: قال رسول الله صلی الله علیه و آله وسلم: ''انی تارك فیکم خلیفتین کتاب الله حبل ممدود ما بین السماء والارض و عترتی اهل بیتی و انّهما لن یفترقا حتّی یردا علیّ الحوض.''

Ahmad and Tibrani relate from Zaid ibne Thabit that the Messenger of Allah said: "I am leaving among you the two Khalifatain (two successors); that is the book of Allah and my progeny. The book of Allah is a rope stretching between the heaven and the earth, and my progeny are the Ahlul Bayt (Ridhwaan Allahu ta'ala alaihim ajma'een). They would not part (with each other) until they come to me at the pool (in Paradise)."

Tradition 57

اخرج لترمذی و الحاکم و البیهقی فی شعب الایمان عن عایشه مرفوعًا ستة لعنتهم (و) لعنهم الله و كل نبی مجاب، الزائد في كتاب الله و المکذب بقدر الله و المتسلط بالجبروت فیعزّ بذلك من أذلّ الله ویذلّ من أعزّ الله و المستحلّ لحرم الله و المستحلّ من عترتی ما حرّم الله و التّارك لسنّتی.

Tirmidhi and Al-Hakim record and Baihaqi in his book Shaeb Al-Imaan also quotes Ayesha that the Messenger of Allah (Sall Allahu 'alaihi wa Aalihi wa sallim.) said: "I have cursed six types of

people and Allah has cursed them too. And also the Prophets whose prayers are accepted:
(1) Those who make changes in the divine books.
(2) Those who deny the Might of Allah.
(3) Those who rule unjustly upon my Ummah (people) and respects those whom Allah has degraded and degrades those whom Allah has exalted.
(4) Those who permit the prohibited acts.
(5) Those who consider permissible for my progeny whatever Allah had prohibited regarding them.
(6) Those who leave my Sunnah (practice).

Tradition 58

اخرج الدار قطنى فى الافراد و الخطيب في المتفق عن على : قال رسول الله صلى الله عليه و آله وسلم: ‘‘ستّة لعنهم الله و لعنتهم و كل نبى مجاب الزائد في كتاب الله و المكذب بقدر الله و الرّاغب عن سنّتى الى بدعة و المستحلّ من عترتى ما حرّم الله و المتسلّط على امّتى بالجبروت ليعزّ من أذلّ الله ويذلّ من اعزّ الله و المرتد اعرابيًا بعد هجرته.’’

Darqutni records in his Al-Afraad and Khatib in his book Al-Muttafiq from Sayyidinaa ‘Ali (Karam Allahu wajhahu) that the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim.) said: “The curse of Allah and the curse of the Prophets whose prayers are accepted, will be upon six types of people:
(1) Those who make additions to the book of Allah.
(2) Those who deny the Might and Decree of Allah.
(3) Those who leave my Sunnah (practice) and indulge in innovations (bidaat).
(4) Those who consider permissible for my Ahlul Bayt (Ridhwaan Allahu ta’ala alaihim ajma’een) whatever Allah has made prohibited with regard to them.

(5) Those who unjustly acquire rulership upon my people and exalt those whom Allah had degraded and degrade those whom Allah has exalted.
(6) Those who revert to disbelief after accepting Islam.

Tradition 59

اخرج الحاكم في تاريخة و الديلمى عن ابى سعيد فى الحلية عن
عثمان بن عفان قال: قال رسول الله صلى الله عليه و آله وسلم:
''ثلاث من حفظهن حفظ الله له دينه و دنياه و من ضيّعهنّ لم يحفظ
الله له شيئاً، حرمة الاسلام و حرمتى و حرمة رحمى.''

Al-Hakim in his history and Daylami has also related from Abu Saeed that the Holy Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim.) said: “Allah will protect the life and the faith of those who regard three things and Allah will not help those who disregard three things (that is he will be in loss in this life as well as the hereafter):
(1) Respect for Islam.
(2) Respect for Prophet of Islam (Sall Allahu ‘alaihi wa Aalihi wa sallim).
(3) And respect for the household of Prophet (Sall Allahu ‘alaihi wa Aalihi wa sallim) i.e. Ahlul Bayt (Ridhwaan Allahu ta ‘ala alaihim ajmaeen).

Tradition 60

اخرج الديلمى عن على قال: قال رسول الله صلى الله عليه و آله
وسلم: ''خير الناس العرب و خير العرب قريش وخير قريش
بنو هاشم.''

Daylami narrates through Sayyidinaa ‘Ali (Karam Allahu wajhahu) that he quoted the Messenger of Allah (Sall Allahu ‘alaihi wa Aalihi wa sallim): “The best of the people are Arabs, the best of the Arabs are Quraish and the best of the Quraish are Bani Hashim (the sons of Hashim).” The High and the Almighty Allah is all Knowing.